101 linguistic branch may again be analyzed into six known functional units: the Okanagon proper, the Sinkaietk, the Lakes (Sinajextee), the Colville, the Nespelem and the Sanpoil. I shall refer to these units, as determined by native sentiment, as tribes.

101 619 With this terminology in mind and in order to prevent future confusion of geographical groupings, it seems advisable to call the Indians south of Tonasket, Washington, Sinkaietk, an anglicized form of their own name. They declare complete independence, deny that there was ever an historical affiliation of a political nature with the Okanagon proper in the past, and designate themselves by a different name, sinEqáIe'tkū, "people of the water that does not freeze."

101 171 Comparison of the culture traits of the Okanagon of British Columbia and the so-called Okanagon of the United States strengthens the necessity for recognizing them as two separate tribes. There is as much dissimilarity between Sinkaietk and Northern Okanagon culture as there is between Sinkaietk and Sanpoil or Sinkaietk and Colville. Even within the Sinkaietk, there are local variations in culture from band to band.

101 The misnomenclature was effected apparently with the coming of the whites. All Indians living in the environs of the Okanogan River were called Okanagon Indians. Prior to this period the river had two names by the Indians, it was called nūqaIē'tkū ("water that does not freeze") from its mouth to Tonasket, and wEkanaqa'in from there to its headwaters. Nowhere in the early literature have I found a reference to the nūqaIē'tkū river. The history of the adoption of the name of Okanogan for the whole river, I do not know.

TERRITORY AND POPULATION

131 The Sinkaietk, whose number has probably never much exceeded three hundred since the fur traders came into this country, formerly occupied the entire territory from about six miles east of Condon's Ferry on the Columbia River, down that river to the mouth of the Okanogan River and up the Okanogan River to Tonasket.

161 "The population of this section was
164 probably at its highest about the year 1780. ... About 1782-3 the whole region was swept by the great smallpox epidemic which had

161 started on the Missouri a year earlier and extended from Lake Superior to the Pacific and northward to Great Slave Lake.... From
164 all accounts it destroyed from one-third to one-half of the Indians within its area....

"The beginning of regular trade with ocean vessels at the mouth of the Columbia in 1788 marked the introduction of sexual diseases from sailors and traders which soon poisoned the blood of practically all the Indians west of the Cascades...."[2]

In 1846, the interior Plateau suffered from another smallpox epidemic. In 1847, numbers died with the measles, contracted from contact with the whites. In 1852-3, another destructive smallpox epidemic starting in the Makah tribe on the coast, swept across the state of Washington and into Idaho. Thus, the population of the Sinkaietk, as well as that of all other interior tribes,
161 was greatly decimated.[2] The following is a table of estimated populations of the Okanagon in the United States, obtained from old sources.

Mooney[2]	Okinagan	1780	1,000
Wilkes[3]	Okinakane	1841	300
Warre and Vavasour[3]	Okinakane	1849	300
Dart[3]	Okinakane	1851	250
Gibbs[3]	Pisquouse and Okinakanes	1853	550
Ross[4] ½	Okanagans	1870	340
Mooney[2]	Okinagan	1907	348

101 Now a few remaining families are found on government allotments scattered in the vicinity of the Okanogan River on the Colville reservation in eastern Washington.

173 These people believe that they have always lived in their present habitat. They have no migration tales concerning themselves, and no memory of a former close relationship to the Okanagon proper, such as is recorded by Teit.

174 "It seems that there had been a gradual extension of the Okanagon northward and northeastward during the last two centuries. The original home of the tribe is said to have been the Okanagon River in Washington (according to some, near Okanagon Falls)."[5]

EXTRA-TRIBAL RELATIONS

619 A very close relationship is felt to the other Okanagon speaking groups in the
574 area; the Nespelem, the Sanpoil, the Colville and the Northern Okanagon. Berry and hunting

2 Mooney, Aboriginal Population, 13, 14, 16.
3 Gibbs, Report on the Indian Tribes, 417-18.

5 Teit, Salishan Tribes, 213.

½ [For footnote, [illegible] 74 (c), category 116. -- Analyst]

p. 74 (A)

Aside from the essential therapeutic act, be it blowing, sucking, manipulation, or touching, the practitioner did certain things to invoke his guardian spirits and to express his power. Thinking about the power, singing its song, and sometimes declaring the identity of the spirit, not only prepared him inwardly for the business in hand, but inspired the confidence of his patient and of the community. He also sang describing the condition of the patient and the gestures and methods which he would use in the cure. No two shamans sang alike, but each as his power had dictated. He sang the song which he had heard his guardian sing to him as a child. If he had several powers and did not know what was the patient's illness, he tried his powers one after another. While curing, the shaman wore no special clothing and did not carry or wear his power emblems, articles which he employed only at the winter dances. But he usually smoked his power pipe before beginning the treatment. Sometimes he danced if he had been so instructed by his guardian spirit. A passage in Suszen's evidence indicates the importance of dancing as a part of the curing process. Suszen said that the more shamans there were at a curing, the more nights they would dance and the better it was for the patient. When only a few shamans were there, they would grow tired sooner. Some shamans had to play the stick game as part of their curing technique, and hit the reclining patient with both hands on the stomach and chest, if these had been activities prescribed by their spirits. A certain shaman who had skunk power stamped his foot on the ground as he extracted illness and told the bystanders that he was a skunk. 756 791

Curing by means of herbs and other medicines was called mǣREmǣn. There was no special word for those who did it. It was practised mainly by aged men and women who had learned the art more or less secretly from other old people. They had not paid for this instruction. They did not have to possess any special amount or quality of power, though they usually had some and might even be professional power shamans. One might be called to a case from a long distance, just as were the shamans, but the fees for secular medicine consisted only of food and other provisions and were less than those given for the more mystical treatment. Some practitioners specialized and became so famous for certain techniques that they did not have to go hunting and food gathering, but were said to receive all of their living from their practice. But each doctor usually knew a number of medicines and treatments In preparing his medicines he took great care to guard them from enfeebling influences, such as the glance of menstruating women. 757

The Okanagon believed that they suffered less from diseases before the whites came They said that in those better days they had no venereal complaints and that smallpox, chickenpox, measles, rheumatism, pneumonia, and colds had been less common and virulent. 164 753

p.165(A)

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

twenty individuals, who speak the Thompson language or a dialect nearly the same (they also speak Columbia), who live somewhere in the country to the north, not far from Columbia River, and within twenty-five miles of a place called Prairo (? possibly Pateros). Some Thompson claim that the last-named people are probably descendants of a band of Indians from .nkai'a, near Lytton, who left their country as the result of a quarrel, and finally located near the Columbia about a hundred and fifty or more years ago, and therefore are not connected with any Dalles tribe.[21]

621
131
197
167
173

POPULATION

Owing to lack of information on the number of Columbia Salish and Wenatchi bands and their locations, the early dates at which the tribes were decimated by disease and were pushed out of their southern territory, and the absorption of portions of the tribes by the Yakima and others, it is difficult to collect sufficient data to give any fair estimate of their numbers when at their greatest strength. The Columbia and Wenatchi themselves, as well as the Sanpoil and others, agree that both tribes were one time very numerous. They claim that through disease and wars they are now mere remants of what was once the largest of tribes. In the early part of the last century several hundred Indians made their headquarters around Priest's Rapids alone, and during the salmon-fishing season this number was further augmented to a total of five hundred or more. There are said to have been many such populous place along the river. The chief cause of decrease, at least, in later times, appears to have been small-pox and other epidemics, which have visited them all (or in part, at least) four times, carrying off, it is said, thousands. The first epidemic occurred about 1800, and caused very many deaths.[22] The second one came about 1825, and likewise swept away great numbers. It is also said to have been small-pox. A third one came a little later, with like fatal results. This may have been the pestilence or fever reported to have been brought to the Columbia by a ship, and which spread among the Columbia River tribes, killing many thousands, and depopulating whole villages, about 1830-32. A fourth great epidemic reached the tribe over sixty years ago. This may have been the measles, which killed so many Spokane. It is said to have been introduced by immigrants around 1847. The Indians believe they have also suffered through epidemics before and since those dates, but to a much less extent, and not in every place or band. Considering traditional accounts, and the extent and nature of the country of these tribes in comparison with populations of other tribes in similar country and along salmon-streams, it may be safe to conjecture that the total population of the Columbia group at one time was at

161
131
[164]

[21] See Thompson tradition of the migration of Nkai'a people.
[22] Probably the small-pox, which, according to the Flathead, came from the Crow Indians.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

The Indian names were given for the places or rivers. This old territory of the Columbia,[87] he said, embraced all the country east of the Cascades occupied by Klickitat, Yakima, and Palous. He understood that this included all the Yakima River country, the Palouse River, and the Snake below the Palouse. All the Umatilla country was also claimed by the Columbia, some of whom considered it their oldest headquarters. He did not remember that they said anything of the Wallawalla, but inferred that that region was held by them also.[88] They claimed the Klickitat, Yakima, and Palous were intruders, who had pushed them out or taken possession of their country, and settled down in it. Probably the Wallawalla and Cayuse should be included in the same category, but he did not remember their speaking specially of them. It seems that this invasion took place without any great or prolonged war. Some of the Columbia occasionally fought with the intruders, but others were friendly, and intermarried with them. The Columbia Salish are vague, or do not remember much regarding how the invasion took place, but evidently remember best the fact that certain territory once belonging to them is now occupied by others.

The original home of the Klickitat and Yakima, he learned, was south of the Columbia River, a considerable distance back. Not many years after the arrival of these people among the Columbia Salish, some kind of a plague spread up Columbia River, killing off many of the tribe living between The Dalles and Priest's Rapids. The strangers, most of whom, it seems, lived chiefly in the mountains, or at least a little back from the main river, were not decimated by it. Some remnants of the Columbia moved farther north, among other bands of the tribe; while others who remained became lost or absorbed by the intruding tribes. After this the Columbia valley from The Dalles east was inhabited by people speaking the Yakima language.

So much from McCrossan.

I obtained the following information from Michel Revais[89] regarding

[87] Probably includes Wenatchi.

[88] Revais had an impression that the early inhabitants of the Wallawalla region were Cayuse, who also lived on the Tucannon and Umatilla.

[89] Michel Revais was official interpreter at Jocko when I was there in 1909. He had then been in the position thirty-five years. His grandfather was François Revais, a French Canadian, who left home when twelve years of age, and settled in St. Louis. When twenty-five years old, he came north, and later entered the employment of the Hudson Bay Company as a clerk. He married a woman half Pend d'Oreille and half Flathead (of part Tunâ'xe descent, belonging to the family of the head chief of the Pend d'Oreilles). His son was Antoine Revais (Michel's father), who married a Kalispel. Michel was thus half Kalispel, one-quarter French, one-eighth Pend d'Oreille (with a dash of Tunâ'xe), and one-eighth Flathead. His father was an employee of the Company most of his life, and was attached for a time to Fort Colville. He moved to Oregon in 1833. Michel, if I remember aright, was born about 1829 or 1830, or at least before his father moved there, and was raised among the employees of the Company near or at Fort Vancouver, and had some schooling there. When very young, he began to work for the Company, and continued to do so, for the most part, until he settled on the reservation at Jocko. For many years he worked with the Colville Brigade, also made a number of trips with the California Brigade, and I think once with the Shoshoni Brigade. Before going to Jocko, he had made his headquarters chiefly at Colville. In 1857, possibly 1856, he made a trip to Thompson River with some former employees of the Company in search of gold. In 1862 (?) he again went north to the Thompson and Shuswap, going as far as La Fontaine, and returning by way of Kamloops and Okanagon. I found Revais well

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

101
621

DIVISIONS, BANDS, VILLAGES.—The grouping of the Coeur d'Alêne into divisions and bands is fairly clear. To judge from the number of chiefs and by information obtained from various individuals, the bands were grouped into three, possibly four, units corresponding to divisions of the tribe. These were—

1. Coeur d'Alêne Lake and Spokane River (possibly Spokane River may have been a separate unit).
2. Coeur d'Alêne River.
3. San Joe (or St. Joseph) River.

It seems that the foot of Coeur d'Alêne Lake, where the head chief lived, was the headquarters of the tribe; but this is not quite sure. Some informants, however, consider it the old, traditional seat. I obtained the following list of villages, which were the permanent wintering places of the tribe immediately before the time when they became regular buffalo hunters, or at least before they were first decimated by smallpox. Some camps are said to have had few lodges (perhaps three or four families), and others had many. The largest camps are credited with a winter population of about 300. The population of the various camps fluctuated a little in different winters. The number of camps belonging to each band is not quite certain. In most cases the band lived in a single camp, forming a single village community; but in some cases it had besides the main camp one or two small outlying ones, as among the Thompson Indians and other tribes of this region.

101
161
164
621

Villages of St. Joe River division

103
361

	Location
1. *sti'qᵘtakɛcɛn* (?)	Near the mouth of St. Joe River, on the river, or near by on the lake.
2. *tcêti'ctacɛcɛn*	Probably on the lake, near the last named, on the north or east side, not far from the mouth of the river.
3. *stotsɛtâ'wɛs*	On St. Joe River, at the place now called Fish Trap by the whites.
4. *tcat'owa'calqs*	On St. Joe River a little above the preceding.
5. *ntcâ'mtsɛn* ("confluence")	At the confluence of the St. Joe and St. Maries Rivers.
6. *ta'x.olks* (?)	On upper Hangman's River, at a spring near the foot of the hill just south of De Smet.

101
621

There were no permanent villages or winter camps on St. Maries (or St. Mary's) River, none at *tca'tkolat* (Chatcolet of the whites), and none at *nlpo'sɛntsɛn* (Tekoa of the whites). These places were all summer camps. The Indians had a large fish trap near Tekoa long ago.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

Coeur d'Alêne River Division

	Location
1. *tcla'tcalxʷ*	On Coeur d'Alêne Lake, close to the mouth of Coeur d'Alêne River.
2. *gwa'lit* (probably "black pines").	Near the lake and close to Harrison.
3. *alqwa'rit*	At Harrison.
4. *ne'atsɣa'ɣstEm*	On Coeur d'Alêne River a little above the preceding
5. *nêst'a'qwast*	At Black Lake, at a tributary river and lake here.
6. *qoqole'têlps* ("black pines," *Pinus contorta*).	A little above No. 5.
7. *sma'qEqEn*	At Medimont.
8. *hinsā'lut*	On Coeur d'Alêne River, a little above No. 7.
9. *sEncā'lEmānts*	A little above No. 8.
10. *nalstqā'lxwEn*	A little above No. 9.
11. *sk'wat'o'*	At old mission.

A band of Indians also made their headquarters near Wardner.

Coeur d'Alêne Lake and Spokane River Division

	Location
1. *nt'a'q'En*	Hayden Lake, north of Coeur d'Alêne Lake
2. *tcêlā'tcElitcEmEn*	Halfway down Coeur d'Alêne Lake, on the east side.
3. *ntc'Emqa'inqwa* (probably "head").	At Coeur d'Alêne City.
4. *smElzle'na*	Near No. 3, on the same side.
5. *tp'ō'Enê'lpEm*	Very near No. 4, on the same side.
6. *ncā'rEpt*	A little below No. 4.
7. *stcatkwe'i*	A little below No. 6
8. *q'āmi'len* ("throat," "gorge").	At Post Falls.
9. *hinsaq'e'lpEns*	About 1 mile above the Spokane bridge.
10. *ne'Ewa'calqs*	A little below No. 9.
11. *ntsetsakwolsa'ko* (?)	On Tamarack Creek, toward the mountains.
12. *nesxwa'xwe*	On the river, a little below the last two.
13. *nesli'ɣum*	A little below No. 12.
14. *tcanokwā'kEn* (?)	A little below No. 13.
15. *mu'lc* (probably means "cottonwood").	At Green Acres.
16. *tcatenwa'ɣelpEm*	A short distance below Green Acres, and about 20 miles above Spokane City.

No. 16 was the last village of the Coeur d'Alêne on Spokane River. A few miles below was the boundary between the Coeur d'Alêne and the Spokane. The latter, however, did not reach much above Spokane Falls (or City).

POPULATION.—The Coeur d'Alêne claim to have been very numerous before the first appearance of smallpox among them; but they have no definite idea of their numbers, which they place at from 2,000 to 5,000. Judging from the number of their winter camps or villages,

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alêne

161 the population may have been between 3,000 and 4,000. Smallpox
164 twice attacked the tribe—first, it is said, about 1831 or 1832; and again about 1850. Toll was taken of every camp, and some camps were almost completely wiped out. The report of the United States I dian Department for 1905 gives the number of Coeur d'Alêne as 494, all on the Coeur d'Alêne Reservation. There were also 91 Upper and Middle Spokan with them on the reserve.

166 MIGRATIONS.—There is no record of any migrations. According to tradition, the tribe has always been in its recent habitat.

177 INTERCOURSE AND INTERMARRIAGE.—Intercourse was chiefly with the Spokan, and to a less extent with the Pend d'Oreilles and Nez Percé. The Coeur d'Alêne claim that long ago they seldom intermarried with other tribes, and what little intermarriage occurred was with Spokan, Pend d'Oreilles, and Nez Percé. They say the first intermarriage with Kalispel was not before 1840. After the tribe began to make annual journeys to the Flathead country for buffalo hunting intermarriage became more frequent with Pend d'Oreilles, and some took place also with Flathead and Kalispel. In later times there were a few intermarriages with Colville, Sanpoil, and Palous, but none at any time with Columbia, Wallawalla, Cayuse, Shoshoni (excepting slave marriages), Kutenai, and other tribes. The introduction of the horse facilitated intermarriage with Salish tribes to the west, north, and east. Since the tribe has been on their reservation intercourse has been almost entirely with the Spokan. Intermarriage with whites was never very common, and none occurred
[744] with Negroes and Chinese. There are probably fewer mixed-bloods among the Coeur d'Alêne than among the surrounding tribes. Long ago there were a few slave women in the tribe, chiefly Shoshoni from the south; but it is not likely that much foreign blood has been introduced from this source.

141 MENTAL AND PHYSICAL TRAITS.—The Coeur d'Alêne differ some-
157 what in appearance from the surrounding tribes. They are of fair
577 stature, the men probably averaging about 169 centimeters, few being very tall or very short. They appear to be more heavily built than the Spokan and Okanagon, and to have rather large heads and heavy faces. In disposition they seem to be more serious and reserved than some of the neighboring tribes. They pay much attention to religious practices, and have been considered since early times as a tribe possessing a rather high standard of morals.

II. MANUFACTURES

324 WORK IN STONE.—Stone of many kinds, intended for tools, was cut
412 with quartz crystals. Arrow smoothers, generally made of sandstone or other coarse-grained stone, were also cut with crystals. Sandstone was used for grinding and sharpening bone, antler, and

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

161 the densest population. The Okanagon are said to have been a large tribe, probably outnumbering the Colville. Their population may have been from 2,500 to 3,000. The Sanpoil were the smallest tribe of the four, and may have numbered about 1,500. This would give an estimated population of from 8,500 to 9,000 for the Okanagon group; but probably their real number at one time was greater, possibly 10,000 or more. The late population of the tribes, taken from the returns of the Canadian Department of Indian Affairs for 1903 and from the American Report of the Department of the Interior (Indian Affairs), 1905, was as follows:

Okanagon:		
Upper Nicola or Spahamin band	192	
Okanagon or Nkamaplix band	239	
Penticton band	147	
Osoyoos or Nkamip band	65	
Similkameen, Lower and Upper bands (Chuchuwayha, Ashnola, and Shennosquankin)	181	
Total under Okanagon and Kamloops Agencies, British Columbia		824
Okinagan (north half)	548	
Okinagan (south half)	144	
Total on Colville Reservation, Washington		692
Total of Okanagon tribe		1,516
Sanpoil:		
Sanpoil	350	
Nespelim	41	
Total Sanpoil on Colville Reservation, Washington		391
Colville on the Colville Reservation, Washington		330
Lake on the Colville Reservation, Washington	305	
Arrow Lake band under the Kutenai Agency, British Columbia (on a small reserve near Burton City)	26	
Mouth of Kootenai band, etc. (not on reserves)	11	
		342
Total population of the Okanagon group *		2,879

According to all accounts, the decrease in the population of these tribes has been much greater, and began at an earlier date, than among
● 164 the Shuswap and Thompson. About 1800 the Colville and Lake
161 were decimated by smallpox, which reached the Sanpoil, but spared the Okanagon. About 1832 all the tribes were decimated by an epidemic, probably smallpox. The Okanagon suffered almost as severely as the others. It appears that the Shuswap and Thompson

* It seems that there are a few Okanagon, and possibly also Colville, not on reservations, who are not included in the Canadian and American Indian returns. The 11 people at the mouth of the Kootenai, here enumerated, are not included in the Canadian report. I counted 11 people living here in 1908 and 1909, the remnants of the old band of this place. Since then I hear that some of them have died, and others, owing to nonrecognition of their rights by the Canadian Government and to recent pressure of white settlement at this point, have followed the example of other members of their band (previous to 1908), and have gone to the United States, where they have been granted land on the Colville Reservation. See for later statistics, p.313.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

164
161
166
174
361

escaped all the epidemics until 1857 and 1862. The Indians ascribe the great decrease in their numbers to these epidemics and, to a less extent, to other diseases brought in by the whites at a later date.

MIGRATIONS AND MOVEMENTS OF TRIBES.[45]—It seems that there has been a gradual extension of the Okanagon northward and northwestward during the last two centuries. The original home of the tribe is said to have been the Okanagon River in Washington (according to some, near Okanagon Falls).[46] Long ago the Okanagon Lake country was chiefly a hunting ground for the tribe. Deer, elk, and sheep were abundant. Caribou were plentiful in the hills to the east, and a few moose and possibly antelope were to be had. Bear and most kinds of fur-bearing animals were also plentiful. Fish could be procured in the lake all the year round. The main winter villages were located farther to the south.

It seems that about 1750 the Shuswap controlled the country right to the head of Okanagon Lake, where they met the Okanagon. They also hunted in the country east of Okanagon Lake south to a point due east of Penticton, including a large part of the headwaters of Kettle River. They crossed the Gold Range to near the Arrow Lakes, claiming the country as far east as the head of Caribou Lake and the middle of Fire Valley, where they met the Lake tribe. In the country west of the Lake they hunted on a strip of the higher grounds from Stump Lake and the head of Salmon River, extending almost as far south as Penticton, across the heads of all the streams falling into Okanagon Lake and Similkameen River, including Chapperon and Douglas Lakes.[47] They had no permanent villages in this region, but lived near Kamloops Lake, on South Thompson River, and on Salmon Arm.

The Thompson hunted south and west of this region, as far as the upper and middle Similkameen, and beyond to the south.

The Okanagon had some villages along Okanagon Lake, but it seems that the tribe used only the country contiguous to the lake on both sides, and did not range back more than a few miles. They had no foothold in the Nicola, and none in the Similkameen except below Keremeous. The people who lived at the head of Okanagon Lake were of Okanagon and Shuswap descent, with slight Thompson and *Stwut'ɛ* admixture. The Nicola-Similkameen country west and south of the Shuswap hunting grounds was at this time still held by *Stwut'ɛ*, who, later on, became strongly mixed with Thompson. They were the permanent inhabitants of the Nicola-Similkameen

[45] In regard to this subject consult James H. Teit, The Middle Columbia Salish, edited by Franz Boas, University of Washington Publication in Anthropology, vol. 2, no. 4, pp. 83-128; and maps by Franz Boas, territorial distribution of Salish Tribes, accompanying 61st Ann. Rept. Bur. Amer. Ethn.

[46] See p. 189; also Genealogy of the Douglas Lake Chiefs, p. 285; and Dawson, Shuswap People of British Columbia, p. 6. The early fur traders claimed that the original home of the Okanagon was in Washington.

[47] See Genealogy of Douglas Lake Chiefs, pp. 285 et seq.

7: Teit E-5 (1904-9) 1930 Southeast Salish
Flathead; Kalispel;
Spokane

head, are probably much too low for the time. The present-day population of the tribes, as given by the United States Department of Indian Affairs, is— 161

	1905	1906	1907	1908	1909	1910
Flathead (Flathead Reservation, Mont.)	557	615	623	590	598	
Pend d'Oreilles (Flathead Reservation, Mont.)	640	627	633	670	665	
Kalispel (Flathead Reservation, Mont.)	197	199	202	192	182	
Kalispel (Colville Agency, Wash.)	[1] 98	98	98	96	96	95
Spokan (Flathead Reservation, Mont.) [2]	135	133	135	144	138	
Spokan (Colville Agency, Wash.):						
Upper and Middle	177	191	238	573	509	504
Lower	277	252	301			
Spokan (Coeur d'Alêne Reservation, Idaho)	91	91	95	93	104	96
Okanagon (Colville Agency, Wash.):						
Northern half	548	527	348	557	475	538
Southern half	144					
Coeur d'Alêne (Coeur d'Alêne Reservation, Idaho)	494	496	506	492	533	537
Total [3]	3, 358	3, 229	3, 179	3, 409	3, 300	

[1] It is not clear whether this refers to Kalispel actually on the Colville Reserve or to the nontreaty band of Chief Marcellin living at their old home on Pend Oreille River. If these are not meant, the number of Marcellin's band should be added (about 100). It is said that a number of Chewelah Kalispel have allotments near Chewelah, and it is not clear whether they are included in the Kalispel under the Colville Agency.

[2] According to Michel Revais, the Spokan on the Flathead Reserve are nearly all Upper Spokan. There are a few Middle or Hangman's Spokan.

[3] The single figures and totals show that the census is approximate.

The chief reasons assigned for the great decrease in the population of the tribes are epidemics and wars. Almost the whole Salish-*Tunā'xe* and the greater part of the *Sxmtē'use* are said to have been killed off in wars. The survivors were nearly all swept off by smallpox about 1800. The Flathead are said to have been reduced to nearly half at the same time. The disease is said to have come from the Crow, passed through the Flathead to the *Sxmtē'use*, Pend d'Oreilles, and Kalispel, and on to the Spokan and Colville, eventually dying out among the Salish tribes of the Columbia River. The Shahaptian tribes are said to have escaped or to have been only slightly affected. The Pend d'Oreilles, Kalispel, Spokan, Colville, and Columbia all suffered severely; but the disease is said to have been worst among the Spokan, whole bands of whom were wiped out. Michel Revais told me the following regarding this epidemic: "Smallpox came, it is said, from the Crow. This was in the wintertime about 100 years ago. The people were in their winter camps. My grandmother was a little girl at the time, and living at *Ntsuwē'* ('little 161 164 721 164 173

7: Teit E-5 (1904-9) 1930 Southeast Salish
Flathead; Kalispel;
Spokane

164 creek'), the first creek below Dixon, Mont. The father of my father-
173 in-law was a little boy, and living at *Kalispé'lsm*, eastern Washington. Both of them took the disease, but survived. The Flathead suffered severely. Before this time they had a large population. It spread to the Pend d'Oreilles, then down to the Kalispel, the Colville, and finally down Columbia River. So many people died in some places that the lodges were full of corpses. Some of the 'long lodges' were quite full of dead and dying people. So many people died that they could not be buried, and the dogs ate the bodies." About 1847 measles spread over the country, and many died. The Columbia River tribes did not suffer much, but a great many deaths occurred among the Spokan. Revais said that many of the Spokan tried to cure themselves by sweat bathing and bathing in cold water, and all who did this died. Two white men called Walker and Lee, from Walker's Prairie, went among them and told them to keep dry and warm. After this very few died.

166 MIGRATIONS AND MOVEMENTS OF TRIBES.—Traditions of migra-
174 tions refer principally to movements of tribes caused by wars. The most conspicuous changes of location were a southern movement of the Blackfoot and a western movement of the Crow and other Plains tribes. So far as known to the Flathead, the former migration was the earlier. The aggressions of these tribes resulted in forcing a general retirement to the south and west of the tribes occupying the western fringe of the plains, between latitudes 43° and 52°. The Shoshoni were forced south and west. Some bands were permanently, others temporarily, displaced; a few may have been destroyed. The Kutenai-*Tunâ'ɣe*, Salish-*Tunâ'ɣe*, and *Sɛmtl'use*, and possibly certain small bands of Upper Kutenai were driven west. All the Flathead moved westward. The Mountain Shoshoni and Bannock buffalo-hunting parties were driven west of the mountains. The Pend d'Oreilles and certain Kutenai moved southward and other Kutenai northward. For a time the buffalo hunting of the mountain Shoshoni, Bannock, Flathead, and possibly some Kutenai bands was partially discontinued. The Flathead and Pend d'Oreilles concentrated in large groups. At the instance of the Flathead, the Salish and other western tribes began to cooperate in buffalo hunting, war, and mutual protection. This resulted in the invasion of the plains for hunting and war by the Coeur d'Alêne, Nez Percé, and other plateau tribes; the checking of further invasion and displacement by eastern tribes; the reoccupation of certain territories by the western tribes, and resumption of buffalo hunting.

The incidents of these tribal movements were as follows: At a time about six or seven generations ago (about 1700 or 1750), just before the Blackfoot began to have horses, war parties of Blackfoot attacked the Salish-*Tunâ'ɣe*. At this time the Shoshoni had plenty of horses,